

X

NEW
REFLEXIONS
ON THE
FAIR SEX.

Written originally in *French*,

By the Celebrated

Marchioness de Lambert, K

(And by her suppress'd)

AUTHOR OF
ADVICE from a MOTHER
TO HER
SON and DAUGHTER.

Translated into *English*

By *J. Lockman.*



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X



To her GRACE
The Dutcheſs of
MANCHESTER.

MADAM,

 HE following
Reflexions are
of ſo much im-
portance to the Fair Sex,
that it was neceſſary for
A 2 me

iv *Dedication.*

me to seek the patronage of a Lady, whose exalted birth, and uncommon merit, might give them the greater credit in the world; and whose beauty, might more powerfully enforce the practice of them.

Experience so often shews, that even the best things are frequently disregarded, and never grow into publick notice, for want of some such illustrious

Dedication. ▼

strious support; that I hope this consideration will plead for the ambition I had to lay this translation at your Grace's feet.

Nothing could have embolden'd me to it, but your Grace's known affability and condescension; qualities, which how trifling soever they may appear to unthinking and ungenerous minds, are nevertheless the greatest, the genuine

A 3 orna-

vi *Dedication.*

ornaments of human
nature.

I chose rather to admire your Grace in your private character, as well from my incapacity to do justice to what is more conspicuous; as from the natural affinity it bears to the subject of the following pages, the chief design of which, is, to inspire the more refin'd passions, and amiable virtues of life.

Yet

Dedication. VII

Yet as an *Englishman*,
and one who has a just
sense of the invaluable
blessings of liberty, I
cannot pass over one
circumstance, which, ab-
stracted from your great
personal merit, must en-
dear your Grace to all
sincere lovers of their
country ; I mean the
near relation you bear to
the illustrious Duke of
Marlborough ; a Hero,
whose memory will be
A 4 rever'd,

VIII *Dedication.*

rever'd, as long as the least gratitude shall be left among us ; and whose immortal actions, will reflect a glory on his latest posterity.

It were impossible for you, Madam, to have given a more remarkable instance of the native sweetness of your disposition, than in the liberty you indulg'd me of inscribing my translation to your Grace ; an honour

Dedication. IX

honour I can never be
so vain as to imagine
done to my self, but
a compliment paid to
the excellent Lady, the
author.

That your Grace may
long continue, what you
have always been, an orna-
ment to one of the most
polite courts in *Europe*; a
shining example of con-
jugal fidelity and love;
and the joy of one of
the greatest, and most

A 5 ami-

x *Dedication.*

amiable noblemen in
these kingdoms, is the
sincere wish, of,

Madam,

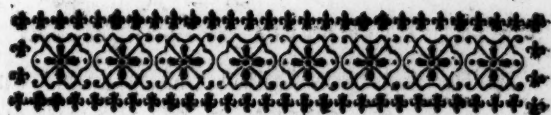
Your

Grace's most obedient,

most devoted

humble Servant,

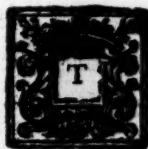
John Lockman.



PREFACE

BY THE

TRANSLATOR.



THE Lady to whom we are obliged for the following little Treatise, is so well known to the public, by another excellent work, in which the finest precepts and instructions are laid down, that it would be needless

XII PREFACE by

*needless to attempt a panegyric
on her character in this place.*

*HER manner of thinking
is so delicate, and her thoughts
are painted in so beautiful a
light, that I was some time be-
fore I could resolve to translate
it.*

*AND indeed I was so far
from being encourag'd to it,
that some persons of taste who
had read the original, were of
opinion, that it would be ex-
tremely difficult to make it
even intelligible in English,
much less to exhibit it to any
advantage. But this circum-
stance, which ought to have
made me lay aside my design,
determin'd me at once to en-
gage in it: but I had not gone
through*

the TRANSLATOR. XIII

through many pages, before I found that their opinion was very justly ground'd; so that I almost despair'd of being able to finish it.

HOWEVER, I at last got through it, when I shew'd my translation to two very ingenious gentlemen, who were so indulgent as not only to compare it with the original, but to give me the greatest encouragement to print it, and at the same time oblig'd me with some useful hints.

AND now upon reviewing my version, I am far from grudging the pains I bestow'd upon it, being persuaded that the work deserv'd it. I should indeed have thought it lost labour, had it been
written

XIV PREFACE by

written merely to amuse the fancy; but as it abounds with the most solid reflexions, which, if duly attended to, may be of the utmost advantage to the female world, I can never think my time ill employ'd.

THE complaints which the excellent author makes against men, in secluding her sex from all the avenues to knowledge, are just and natural; and we may reasonably believe it to be the source of all their failings.

WHENEVER she expatiates upon virtue, how forcible are her reflexions! how lovely the light she sets it in! And when she argues on frailties, how strong is the opposition!

SOME

SOME will perhaps imagine, that she has been a little too partial to her own sex in certain particulars; but whoever considers the prejudice with which men sometimes write, in their comparisons of the two sexes, will easily account for her giving so many advantages to her own.

BUT whenever love is her subject, how glowing are her thoughts! how warm her expressions! Not Heloise herself describes the passion in more pathetic language. Her soul is all rapture at the bare mention of it; and her enthusiasm plainly shews, that she her self had been intimately touch'd with that passion. This made a gentleman

XVI PREFACE by

tleman of very good sense conjecture, that she had drawn up these Platonic notions, by way of apology for her own conduct.

BE this said without prejudice to the character of the honourable author, since she pays the utmost deference to virtue, in every part of her writings; however, had it been otherwise; we must have been cautious in our censure, since she never design'd to publish it: but having lent the manuscript to a friend, upon condition not to shew it, he forfeited the promise he had made her, and sent it to the press. This exasperated her to such a degree, that she suppress'd the whole edition.

BUT

the TRANSLATOR. XVII

BUT to return to my translation; it may perhaps be thought presumption in me to have attempted the version of so difficult, and so beautiful a piece; since to succeed in things of this nature, some talents are requisite; not to mention that there are so many writers, who could have done it infinitely better. My answer to this, is, that had any of those gentlemen undertaken it, I should immediately have laid aside my resolution: but as I am not ignorant of the present state of translations among us; and that the most celebrated French pieces, are daily disguis'd and mangled, by persons, who labour merely for lucre, without paying the least regard either to
their

XVIII PREFACE by

their author's reputation or their own, I thought I might do the publick some little service, by preventing its falling into worse hands.

I have taken some few liberties in my translation, but hope none but what will be allow'd by persons of genius and judgment ; however I have been very sparing in this particular, and have not indulg'd my self in any, but where I thought my self absolutely oblig'd to it, in order to be understood. There are some French words, such as sentiment, esprit, cœur, &c. which are frequently employ'd in a very particular sense ; are daily misunderstood by our translators ; and have no words to answer them in the English lan-

the TRANSLATOR. XIX

language. Here then I was sometimes under a necessity of coining new terms, and among the rest intuitive faculty; by which I understand, an instantaneous action of the mind, whereby it judges of the quality or merits of any thing, without calling the reasoning faculties to its aid.

THERE is no part of literature on which the world is more divided in opinion, than on the art of translating. To wave the several rules that have been given on that head, I shall take the liberty of declaring my own. I presume that whenever a gentleman undertakes the translation of any curious work in polite literature,

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ture, he must imagine he is copying some Beauty; and that his chief aim must be to catch the likeness, as near as possible; but then he must take care to heighten his piece with all the graces he is capable of bestowing.

*I am persuaded that my translation will be found fault with in several places, and indeed I could have mended it when it was too late; however hope that my intention will atone for all its imperfections. I will be bold to say, that had most of those gentlemen who have translated the best French writers, engag'd upon as laudable motives as I have done, the English readers would have had a much
more*

more advantageous idea of the capacity of the original writers: but as long as men shall pretend to translate whole volumes in a month, (be this said without offence to any particular person) we must never expect to have this province better manag'd. But this is entirely owing to want of encouragement; otherwise a translation I sometime since finish'd, of a celebrated work, entitled Critical Reflections on Poetry and Painting; written originally in French by the Abbé du Bos, who has generously offer'd me his assistance for the illustration of the English edition; would have been publish'd, exactly at the time mention'd in my proposals. I have likewise made

XXII PREFACE, &c.

a considerable progress towards a dictionary of idioms, French and English, and English and French, extracted from the most approv'd writers of both nations; a work, which if compil'd by abler hands, would have been of general advantage. But of this more at a proper opportunity.



THE



T H E
AUTHOR'S PREFACE.

ONE of the Antients
us'd to say, that thoughts
are the excursions of the
Mind; and I imagin'd
I might be indulg'd the
privilege of such a ramble. Ideas
have presented themselves naturally
enough to my imagination, and the
continual succession of them, have car-
ried me to greater lengths, than I
ought, or indeed intended to have gone.
These are the paths they have led me
into. I was offended to see Men so
blind to their own interest, as to cen-
sure those Women who have found out
the secret of employing the mind. The
ill

XXIV The Author's Preface.

ill consequences of a trifling and inconsiderate life; the dangers to which a heart is expos'd, when wholly unsupported by principles, are also circumstances which have ever strongly affected me. I have enquir'd, whether it were not possible to direct Women in a more laudable course; and have found, that Authors, of the greatest character, have thought they were inform'd with qualities that might lead them to great things; such as the imagination, sensibility, taste; Gifts which nature has bestow'd on them. I have made some reflexions on each of these qualities: As sensibility is most prevalent over Women, and naturally leads them to Love, I have inquir'd, whether it were not possible to secure them from the ill consequences of that passion, by abstracting pleasure from what is called vice. Thus have I consider'd Love, as a metaphysical science, let those that can, apply it to Practice.

C O N-



CONTENTS.

THE prejudice that has accrued to society, from the neglect of the education of women; the injustice of the male world, over that sex, by excluding them from knowledge; The excellency of virtue, above beauty; some fine reflexions upon modesty; the great advantages of study and contemplation; The conferences of the last age applauded; panegyric on *Henrietta Maria* of *England*, the palace *de Rambouillet*; the excellent conferences there; parallel of that age and the present; description of the conferences of the age.

Women possess'd of all the charms and graces of the imagination; what we owe to the beauties of it; women have an exquisite taste to such things as are excellent in their kind; various

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rious definitions of taste; some curious reflexions on it; the many advantages of a good taste, and the great extent of that faculty; the author's opinion, what it is, in which taste consists; an objection, *viz.* that women are less form'd for contemplation, than men, answer'd; the power of the passions.

The happiness of a soul endued with sensibility; character of a lady endued with this quality; the great neglect in the education of women; brought up merely to please: women form'd for love, and at the same time prohibited the use of that passion; injustice of men on that head; panegyric on the female mind, by *St. Evremont*.

Difference between such qualities as are of an estimable, and such as are of an agreeable nature; men must not only please the Fair, but move and affect them; merit only essentially good; difference between beauty and virtue; men complain against the conduct of women; justification of the latter; inward dispositions, the same in all ages; the manners of men as deprav'd, as those of women; their depravity,

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depravity, a prejudice to both sexes ; the *French*, the most famous nation for refining upon gallantry ; conduct of both sexes on that head ; the *Spaniards* and *Italians* utter strangers to it.

Character of love, and its superior excellency ; love had in veneration among the ancients, degraded in our age ; the great deference *Plato* had for it ; that virtue, not pleasure, ought to be the chief object of love ; different kinds and characters of *Shelovers* ; some make pleasure their sole object ; others join love and pleasure ; and a third admit of love only, and reject every kind of pleasure ; reflexions on each of these. That no other passion should be associated to love ; dreadful state of a woman that has banished a principle of honour ; some women that struggle with their passion, but love at last prevails ; unhappiness of such a state.

Character of the impulses of women of gallantry ; women of good sense, the finest characters ; happiness of being united with such of them as are reserved : that the object of our love, must also be that of our esteem ; the union of hearts the greatest pleasure :
that

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that love attempts the greatest things; a particular custom among the *Lacedæmonians*, with respect to that passion; the great happiness of a perfect friendship; no boundary ought to be in love; the torments those feel, whose breasts are susceptible of love and glory; the amiableness of this character; women more delicate than men in love-engagements.

The happiness those enjoy, whose minds are of a melancholy cast; a description of its opposite character, *i.e.* of those who give into the fashionable liberties of the age; some pleasures reserv'd only for the most delicate minds; the regulations that ought to be made in love; virtue ought to be its only basis; excellency of the spirit that arises from love; a remarkable difference between that, and every other kind of pleasure; how happiness may be united to innocence.

NEW

(1)



NEW
REFLEXIONS
ON THE
FAIR SEX.

A SPANISH writer affirms that the History of *Don Quixot* has been the ruin of the monarchy of *Spain*; and the reason he gives for it, is, that he has set the valour for which that nation was once so greatly fam'd, in so whimsical and
B ridi-

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ridiculous a light, as has quite
softned and enervated their
courage.

MOLIERE has done no
less prejudice to the *French* by
his comedy of the * *Female*
Pedants. From that period,
learning is thought to derogate
almost as much from a wo-
man's reputation, as their
giving into vices that cast the
greatest stain on their charac-
ter. So that when they found
themselves censur'd for devo-
ting themselves to even the
most innocent amusements,
they judg'd, that since reproach
must follow, it were but just
they should make choice of
that particular species of it,
as had most gratifications, and

* *Les Femmes Sçavantes*.

accor-

accordingly they abandon'd themselves to pleasure.

THE disorder increased by example, and had a sanction given to it from women of rank, for licentiousness and impunity are the privileges of the Great; this *Alexander* has taught us: for he being informed that his sister was in love with a certain young fellow; that their intrigue was in every body's mouth, and that she had little regard to her quality; he answered; *we must indulge her in freedom and impunity, they being her share of the sovereignty.*

BUT has any advantage accrued to society, from this change of inclinations in wo-

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men? for learning, they have substituted riot and excess; and the affectation with which they have, so often been reproached, they have exchanged for indecency. By these steps they have degraded their character, and are fallen from their dignity; for virtue only preserves them their due rank, and the observation of the several laws of decorum, maintains them in their privileges. But the more they have endeavoured to imitate the other sex in that particular, the more they have lessen'd themselves.

THE authority which men have usurped over the softer sex, is from force, rather than the law of nature; beauty and virtue are the only things that
can

the FAIR SEX. §

can restore them to their lost empire; if they are capable of uniting these, their sway will be more absolute; but the reign of beauty is short and transient; 'tis called a short-lived tyranny; it indulges them a power of making many a man unhappy, but then they must be careful not to abuse it

THE reign of virtue is lasting as life; one property of such things as are intrinsically good, is doubly to enhance their value by their duration; and to please by their innate perfection, when they can no longer captivate by the charm of novelty. Women should consider that beauty lasts but a very short season; but that

B 3

they

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they have a long course of years to spend, after 'tis faded and gone; that when once their exterior graces have taken their flight, nothing but things essentially good, and the most valuable qualities can give them a figure in the eye of the world. They must not flatter themselves so far, as to think that it will be possible for them to have honour reflected on their old age, when their youth has been one continual series of luxury and voluptuousness. When once modesty has been suffered to fall a sacrifice, 'tis as impossible to recal it, as the blooming season of life; modesty is their genuine and sincere friend; it heightens their beauty, and is the most exquisite part of it; it excuses deformity;

formity; 'tis the delight of the eye; the strongest power to engage the heart; the guardian of all the virtues; the tranquillity and union of families.

BUT then at the same time that modesty is a shield to the social virtues, 'tis likewise an incentive to desire; without this quality, love would be tasteless and inglorious. To overcome modesty, is thought the most pleasing of all conquests, and 'tis this that heightens the merit of favours. In a word, modesty is so essential to the whole round of pleasures, that it must be preserved in those very junctures appointed for the losing it; 'tis also an exquisite kind of coquetry; a high price, as it were,

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which women set on their charms; and a delicate artifice to exalt their beauties by concealing them. What they hide from the eye, is more than repaid them by the bounty of the imagination. *Plutarch* relates, that there was a temple dedicated to the *sbrouded Venus*. This *Goddeſs*, ſays he, *muſt be involved in the thickeſt ſhades, obſcurities, and myſteries*. But in this age, indecency is riſen to ſuch a height, that it will no longer ſuffer a veil to be thrown over its frailties.

WOMEN might ſay in their own behalf; how tyrannical are men! they will not allow us to make the leaſt uſe of the faculties of our minds.
Ought

Ought they not to rest satisfied with having a dominion over the impulses of our hearts, without attempting the same sway over our understandings? They tell us, that it is as indecent to adorn and cultivate our minds, as to resign up our hearts. Certainly this is extending their privileges too far.

'TIS very much the interest of the men to bring the other sex to a self-recollection, and their original duties. This divorce of the woman from herself, is the source of all her errors. When we are not internally supported by the most solid and well-grounded inclinations, we are fickle and wavering. 'Tis in solitude and retirement that truth dictates

B 5 her

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her instructions; and 'tis there we are taught to set a just value on those things which our imaginations had over-rated. When once we have found out the art of employing the mind, in the study of instructive subjects, we insensibly suck in the most solid and substantial aliments; and these diffuse themselves into every part of our behaviour.

ONCE there were houses where every one was indulged, either in thought or expression; where the *Muses* and the *Graces* formed the most lovely society: There people used to learn the most instructive lessons of delicacy and politeness; there the most renowned princesses thought it an honour
to

to converse with the learned
and witty.

HENRIETTA * of *Eng-*
land, whom the Graces might
have chose for their model,
set an example to the rest:
under a smiling countenance,
and a juvenile air, which seem-
ed to promise nothing more
than youthful amusements,
she concealed the deepest judg-
ment, and a most serious turn
of mind: When any one dis-
coursed or disputed with her,
she would forget her elevated
rank, and appeared conspicu-
ous only from the superiority
of her reason. In a word,
every one estimated their ad-
vances in graces and perfec-
tions, according to the appro-

* *Charles II's Sister.*

bation

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bation they had met with from *Henrietta*. The hotel of *Rambouillet*, which was had in so much honour in the last age, would be thought ridiculous in ours. In those houses, as at the banquets of *Plato*, the soul was fed with the most substantial repasts. These witty and delicate pleasures were not made at the expence, either of virtue or fortune; for profusions of wit have never ruined any person. The days passed sweetly away in innocence and peace. But now how is invention put to the rack, to find out employment for the spending of our time, and the amusement of a single day! What a multitude of pleasures succeed each other! entertainments, gaming, and shows. When

When luxury and money are esteemed, true honour loses all its credit.

BUT now those houses only are frequented, where shameful luxury triumphs. This master of a family, to whom you pay so much honour, reflect as you approach him, that 'tis frequently to rapine and injustice you are so liberal of your compliments. His table, you will say, is furnished with the most exquisite dainties, and all things in his house are done with taste. Every thing is polite, every thing is set off with ornament, except the soul of the master of it. You will say, that he forgets himself; alas! how would it be possible for him not to forget

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forget himself? you your self do so! 'tis you that draw the veil of pride and oblivion before his eyes. Such are the inconveniencies which both sexes fall into, when strangers to letters and knowledge; for the *Muses* have in all ages been the sanctuary of virtue and good manners.

MIGHT not the fair sex plead thus with the men; What right have you to forbid us the study of the sciences, and the polite arts? Have not such of them as have devoted themselves to literature, writ with great beauty and sublimity? Could the poetical performances of certain ladies plead the merit of antiquity, you would read them with the same
admi-

admiration as you do the works of the *Ancients*; to them indeed you do justice.

A Writer of a very great character, agrees, that women are happily possessed of all the charms and graces of the imagination. *Every thing*, says he, *that relates to taste, is properly their province; and they are judges of the beauties and perfections of language.* Certainly this is no contemptible advantage.

NOW what do we not owe to the beauties of the * imagination? 'tis that which forms the poet and the orator; nothing can administer so ravishing a delight, as those spright-

* *Vide Mr. Addison, on the imagination.*

ly,

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ly, those delicate imaginations, where every idea is gay and smiling: if to beauty you join strength, they then triumph over the soul, and drag it away with the sweetest violence; for the pomp of charms is more capable of captivating the mind, than truth. The imagination is the source, the guardian of our pleasures; and 'tis to that alone we owe the pleasing illusion of the passions. As it keeps up the most constant correspondence with the heart, it supplies it with whatever errors it may wish for; it extends also its privilege over time, by awaking the remembrance of past pleasures, and giving us an antepast of all those which futurity promises to bestow; it furnishes us all those serious joys

joys which please and delight the rational faculties only: the whole soul is in the imagination, and the moment it grows cold and languid, every charm of life takes immediately its flight.

AMONG the several advantages which women are allowed to possess, 'tis owned, they have an exquisite taste for judging such things as are beautiful in their kind.

SEVERAL writers have given us a definition of taste. A very learned * lady tells us, that taste results from the harmony and agreement between wit and judgment; and that every one's taste is more or

* *Madam Dacier.*

less

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less perfect, proportionable to the harmony between these. Another writer pretends, that taste is formed by the union of the intuitive faculty, and wit; and that from the correspondence between these, results what is called judgment. What makes it probable, that taste depends more immediately on the intuitive, than the rational faculty, is, that we cannot account for our various tastes, because we are ignorant why we are touched or affected; but we can always give a reason, for our knowledge and opinions.

THERE is no necessary relation, no connexion between tastes; but 'tis not so of truths. I therefore think that it may
be

be possible for me to bring over a judicious person to my opinion; but am never sure of winning over a person in whom sensibility is very prevalent; I have nothing to engage and allure him. There is no connexion in tastes, the whole results from the disposition of the organs; and the relation between themselves and the several objects. At the same time, a justness of taste, exists as certainly as a justness of sense. To the justness of taste belongs the judging of what we call beauty, sentiment, decorum, delicacy, or the most refined part of wit; and 'tis by its impulses we give to every thing its just value. But then, as we cannot lay down any certain rules on this head,

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head, 'tis impossible to convince those who are uninformed with it. The moment they cease to be informed by the intuitive faculty, 'tis not in your power to give them the least instruction; not to mention, that the objects of taste are so delicate, so imperceptible, that they escape the nicest and most minute rules. 'Tis purely the gift of nature, and is not to be acquir'd by art or industry. Taste takes in a very large compass; it endues the mind with penetration, and exhibits to us at once, quick as a flash of lightning, not only the exterior, but the very essence of things; without calling the reasoning faculties to our assistance. This is what *Montagne* understands, when
he

he affirms, that the women have *un esprit plein-sautier*, or a swiftly-penetrating mind. Taste furnishes the heart with the most delicate sensations, and a certain attentive politeness in the commerce of the world, which teaches us to pay a regard to the self-love of those with whom we converse. In my opinion, Taste results from the two following particulars; a very delicate sensation of the heart, and a just turn of mind. It must therefore be confessed, that men don't consider how great a present they make the ladies, when they allow them a delicacy of taste.

THOSE who have thought fit to level their pens against women,

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women, have pretended, that the action of the mind, which consists in contemplating an object, was much less perfect in the female sex; and that because the sensation or impulse, which governs them, distracts their minds, and bears them along with it. Attention is certainly necessary; it makes light spring up as it were; brings the ideas of the mind nearer, and places them within our reach: but in women, ideas arise spontaneously, and range themselves in order, which is done rather by sensation, or the intuitive faculty, than reflection: nature itself argues for them, and saves them the labour of forming a long series of arguments. The intuitive faculty is not, in
my

my opinion, any way prejudicial to the understanding; it furnishes a new recruit of spirits, which cast such a blaze, that the ideas present themselves with greater clearness, force, and disintricacy; and as a proof of this assertion, all the passions are persuasive and eloquent: the strength and warmth of our sensations, lead as certainly to truth, as the extent and justness of argument; and when assisted by their informations, we always arrive sooner at the mark in question, than by the reasoning faculties. The rhetorick of the heart is more forcible than that of the understanding, since our conduct frequently depends on it; 'tis on the imagination and the heart, that

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that nature has devolved the
conduct of our actions and its
impulses.

SENSIBILITY is a
disposition of the soul, which
it is advantageous to meet with
in others; without this quality,
the soul is dead to humanity
or generosity. A bare sensation
or impulse, a single emotion
of the heart, has more power
over the soul, than all the
maxims of the philosophers;
Sensibility assists the mind, and
is subservient to virtue. 'Tis
allow'd, that persons of that
character possess numberless
charms; those sprightly, those
swift-darting graces, which
Plutarch mentions, are indulged
to them only. A lady
who was so finish'd a woman,
that

that she might have sat for the *Graces*, is a proof of my assertion. A man of wit, a friend of her's, being one day asked what were her employments, what her thoughts, in her recess; he answered, her life was never a life of thought, but of pure sensation. All those who knew her, are agreed, that nature never formed so enchanting a creature; and that tastes, or rather passions, prevail'd over her imagination and her reason, in so happy a manner; that her tastes were ever justified by her reason, and respected by her friends. None of her acquaintance ever presumed to censure her, but in her absence; for the moment she appear-

C

ed,

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ed, * she was no longer in fault. This is a proof that nothing triumphs in so absolute a manner, as that superiority of mind which flows from sensibility, and a strength of imagination; and that, because it is ever attended with persuasion.

WOMEN generally owe nothing to art. Wherefore then should any one be displeased, because nature has freely indulged them a perfection of mind? we deprave all those dispositions which nature has bestowed on them: we begin by neglecting their education; we don't employ their

* *If to her share some female errors fall,
Look on her face, and you forget them all.*

Pope's Rape of the Lock.

minds in things of a solid turn, and this the heart takes advantage of; we form them purely to please; and they give pleasure only from their graces or their vices; they seem to be made merely to delight the eye. In consequence of this, they devote their whole study to the improvement of their exterior charms, and are easily carried away by the propensity of nature; they give into pleasures, which they are persuaded they never received from nature, in order to combat them.

BUT an odd circumstance, is, that at the same time we form their minds for love, we prohibit them the use of that passion. But a resolution

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should be taken in this case: if we design them merely to please, let us not forbid them the use of their charms; if we would have them witty and rational, don't abandon them, when they possess that kind of merit only; but we require in them such a mixture, such a discreet use of these qualities, as is difficult to hit upon, and to reduce to a just proportion. We are for having them witty, but then 'tis purely to conceal, to check their wit, and keep it from displaying itself; and no sooner is it upon the wing, than 'tis immediately called back, by what the world calls Decorum. Fame and glory, the soul and support of all witty productions, are denied them. Their mind is robbed

robbed of every object, every hope; 'tis humbled, and if I may be allowed to borrow an expression from *Plato*, its wings are cut. We may justly wonder, they have one grain of sense left.

WOMEN have a great authority on their side, 'tis no less than that of *St. Evremont*. In laying down a model of perfection, he is far from ascribing it to men. *I believe*, says he, *we shall sooner find the solid judgment of men in the fair sex; than the sprightly graces of women, in men.* Let me, in the name of my whole sex, put these questions to the men. What is it you require in us? you all are desirous of seeing yourselves happily united in

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the society of women of character, of an amiable turn of mind, and an upright heart: allow them therefore the use of such things, as contribute to the improvement of their reason. But are you for such graces only as are subservient to pleasure? don't therefore murmur, if women devote some few moments, to the improvement of their outward charms.

BUT in order to give every thing its due place, and just value; let us make a proper distinction between such qualities as are of an estimable, and such as are of an agreeable nature. The estimable, are real and intrinsically in things; and by the laws of justice, have a
natural

natural claim to our esteem. But agreeable qualities; qualities that move the soul, and administer the softest impressions, are neither real, or suited to the object; they result from the dispositions of our organs, and the strength of our imaginations. This is so true, that the same object does not make the same impressions on all men; and that we frequently vary in opinion, though the object has not suffered the least change.

'TIS impossible for exterior qualities to be lovely in themselves; they are so only by the dispositions they meet with in us. Love is not obtained by merit; it refuses itself to the greatest qualities. Would it

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therefore be possible for the heart to be independant on the laws of justice, and subject to those of pleasure only? Men may, whenever they please, obtain an happy assemblage of all these qualities; and then they will meet with women equally lovely and awful. In degrading them, they subtract from their own happiness and pleasure. But in the present conduct of women, virtue and good manners have been very great losers, and not so much as the least advantage has accrued to pleasures.

THE world is universally agreed, that 'tis necessary for women to procure esteem; but when this is obtained, shall we
not

not want still something more? Reason will dictate to us, that this ought to suffice; but we easily give up the rights and privileges of reason; for those of the heart. We are to take nature as we find her; estimable qualities please only in proportion to the advantage we may draw from them; but amiable qualities are likewise of service to us, to employ and busy the heart; for to love, is as necessary to us, as to esteem; we even grow tired with admiring, if the object of our admiration is not at the same time formed to please. Nay, 'tis not even enough for men to please, they seem indispensably obliged to move and affect us; merit was never at enmity with the Graces;

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34 *New* REFLEXIONS *on*

'tis that alone has a privilege of fixing them; without it they are fickle and fleeting. Besides, virtue never made any person ugly, and this is so true, that beauty devoid of merit and good sense is inspid; whereas merit atones for deformity.

I don't place the lovely quality among the external ones, but extend it much farther. The *Spaniards* say that beauty is like fragrant odours, the effect of which is very short and transient; when we are once used to them, they affect us no more. But virtue and good manners, a just and penetrating mind, an upright and tender heart, are so many ravishing beauties, and ever new. But now our pleasures are less delicate

licate and refined, because our manners are more corrupt and less pure. Let us see who we are to thank for it.

THE conduct of women has long been the object of reproach; 'tis pretended they were never so disorderly as in this age; that they have banished purity from their hearts, and decency from their conduct; I don't know whether there may not be some grounds for this accusation, however, I might answer, that the same thing has been long complained of; that one age may be justified by another; and to excuse the present, I need only refer to the last. There is a great similitude between the inward dispositions

36 *New* REFLEXIONS on
fitions in all ages, and they
only exhibit themselves un-
der various shapes; but as the
power of custom extends it-
self only on outward things,
and has no authority over
thought, 'tis far from rectifying
nature; it does not remove
the cravings of the heart, and
the passions are the same in
all ages. But are the manners
of men so pure and uncorrupted,
as may authorize them to cen-
sure those of women? Certainly,
neither sex has a right to re-
proach the other, but equally
contribute to the depravity and
corruption of the age they live
in. However it must be owned,
that the manners have suffered
a change. Gallantry is banish-
ed, and no one has been a
gainer by it: men have with-
drawn

drawn from the society of the other sex; and have lost all politeness, sweetness, and that exquisite delicacy which is acquired only in their company; and on the other side, women having less converse with men, have lost the desire of pleasing, by those modest and engaging arts, they before made use of; and yet this was the real source of all their charms and graces.

Notwithstanding that the *French* are fallen from their antient gallantry, it must nevertheless be owned, that no other nation had ever carried it to a greater height, or had more refined upon it. Men have changed it into an art of pleasing; and such of them as have exercised themselves there-
in,

38 *New* REFLEXIONS *on*

in, and have got a thorough acquaintance with it, have formed to themselves fixed and infallible rules, whenever they are to address the weaker part of the female sex. Women, on the other side, have laid down several rules to resist them; as they are allowed a great liberty in *France*, and are restrained by no other checks than their own innate modesty, and the laws of decorum; they have learnt to oppose the impressions of love, with such maxims as duty inspires. 'Tis from the desires and designs of men, from the shyness and modesty of women, that results the delicate commerce which polishes the mind, and purifies the heart; for love improves a virtuous soul. It must
be

be confessed that the *French* are the only nation that have refined love into a delicate art.

THE *Spaniards* and *Italians* are utter strangers to it ; as most of their women are immured, as it were, in their houses ; the men bend their whole application to the surmounting of exterior obstacles ; and when once these are removed, they meet with none in the object beloved : but love so easily obtain'd, has very few charms ; and it seems to be the work of nature, not that of the lover. In *France*, a much better use is made of time ; as the heart bears a part in these engagements ; and that frequently among virtuous persons, the
corre-

correspondence is carried on with that only, it is looked upon as the source of all pleasures. To those delicate sensations of the soul, we likewise owe all those beautiful and witty romances, which the above-mentioned nations are wholly unacquainted with. A *Spaniard* reading the conversations of *Clelia*, cried out ; *How much wit is employed here to little purpose!* The moment we have but one employment for love, the romance is soon at an end ; if we take away gallantry, we at once pass over all the delicacy of wit and sentiments. The *Spanish* women are sprightly and warm ; they resign themselves up to the dominion of the senses, not the soft impulses of the heart ;

heart; 'tis by resistance that the intellectual sensations gain strength, and acquire fresh delicacy. The moment a passion is satisfied, it dies away; take away fear and desires from love, and you rob it of its very soul.

LOVE is the chief pleasure; the most soft, the most delightful of all illusions, that paint themselves in the fancy. Since then this affection is so essential to the happiness of mankind, we ought not to banish it from society; we must only learn to direct it aright, and carry it to a greater degree of perfection. Since we have so many schools for improving the mind, why have we none for cultivating the heart? this
is.

42 *New* REFLEXIONS *on*

is an art that has been very much neglected. However, the passions are so many strings, which require the touch of the most excellent finger. Is it possible to secure one's self against those, who have the secret to move the springs of the soul, by the most strong, the most forcible impressions?

L O V E was not had in so much contempt among the ancients, as in our age. Wherefore do we degrade it? why do we not rather maintain it in all its dignity? *Plato* pays the highest deference to this affection: he no sooner touches upon it, than his imagination grows warm, his wit brightens, and his style rises in beauty; whenever he speaks of a man whose soul yields.

yields to the soft impressions of love; *that lover*, says he, *whose person is sacred*, &c. The title he bestows on lovers, is that of divine friends, and persons inspired by the Gods.

PLEASURE, according to the ancients, ought not to be the chief object of love: they were persuaded that virtue must be the basis of it. But we — have banished virtue and good manners from it, and this is the source of all our misfortunes. Most men now-a-days are of opinion, that such oaths as love dictates, are no ways binding. Morality and gratitude, are too weak to defend the senses against the pleasing allurements of novelty. Most people love out of mere
whim,

44 *New* REFLEXIONS *on*
whim, and change from complexion.

THE torments which love often makes us suffer, so far from engaging us not to give into that passion, teach only to deplore it. Let us see what we can do in this case, by examining how women behave in love, and their different characters.

THESE are of various kinds. Some women make the pleasures of love their whole search, and the sole object of their desire. Others unite love to pleasure; and others again will admit of love only, and reject every kind of pleasure. I shall touch but very lightly on the first character. Those seek only
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the gratification of the senses, in love; no other pleasure than of being violently agitated, and hurried away by their transports, and that of being lov'd. In a word, they love the passion, and not the lover; persons of this complexion give themselves a prey to the most raging passions. You shall see them devote themselves to gaming, to feasting; in short, they bid welcome to every thing that assumes the appearance of pleasure.

I have ever wondred how it could be possible for us to associate other passions to love; that the least void should be left in the heart; and that after one has given up all, the object beloved should not be
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46 *New* REFLEXIONS *on*

the sole employment of the mind. It commonly happens, that when persons of this character lose their innocence, the whole train of virtues disappear at the same instant; and when once their glory and reputation is fallen a sacrifice, they lay aside every regard. When Madam * * * * * was reproach'd for violating all the laws of decency and good manners; she answered, *I am resolv'd to enjoy the loss of my reputation.* Women who follow such maxims, reject all the virtues of their sex. They consider them in no other light than as a political custom, which they are resolv'd to elude. Some women fancy that if they can but fill up the duties of life by a specious show,

show, and screen their frailties from the world, 'tis sufficient: but to believe, that to be ignorant, is to be innocent, is a very dangerous tenet. They reject all sound principles, in order to shift off remorse, and for this appeal from the decision of all men in general. Their whole life is one continual succession of frailties, and they are quite lost to reflection.

THE moment a woman has banished from her heart, that tender and delicate punctilio, that honour which ought to be the guide of all her actions, all the rest of the virtues are threatned with ruin. What privilege will they have to command respect? Do we owe more to them, than to our own honour?

48 *New* REFLEXIONS *on*

honour? Such characters are never amiable. In these women, you find neither modesty or delicacy; they make gallantry habitual to them, and are unable to unite the quality of friend, to that of a lover. As pleasure, not the union of hearts, is all they seek after, they are wanting in every duty of friendship. Such is the practice of women, with regard to love, in this age; and this is wholly owing to the trifling and inconsiderate life they lead.

THERE is another species of women of gallantry, who abandon themselves entirely to the pleasures of loving; who have not laid aside any of the principles of honour; have not been wanting in one of the
I duties

duties which decency prescribes; who have a respect for their own character, but are bore away by the violence of their passion. There are some who do not yield to their natural frailties, but struggle with them, though love at last triumphs over their strongest resistance. I knew a very witty lady, whom I sometimes, out of pure affection, us'd to take a little to task. *Have you never, would she say to me, felt the force and violence of love? As for me, I am bound, chain'd down, and hurried away; and since love is the sole cause of all these frailties, they are not to be imputed to me, but to that which occasions them. Montagne has described this state,*

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when

50 *New* REFLEXIONS *on*

when he himself was in love. Observe, 'tis a philosopher that speaks; — *I found my self*, says he, *dragged away, tho' in full vigour, and with my eyes open. I saw reason and conscience steal from me, and draw aside; and the fire of my imagination bore me from my self.*

I have always been of opinion, that there is no virtuous person, but ought to dread the falling into such a state.

THERE are some women who give into another kind of passion; these, though they cannot be called women of gallantry, are nevertheless attach'd to love from pure sensibility; their souls are melting
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and tender, and yield to the impression of the passions; but then, as they pay a due regard to the virtues of their sex, they reject all strong engagements: nature formed them for love; and the maxims which mankind have established, check the impulses of nature; but as custom extends its prerogatives over behaviour only, and has no ascendant over the heart; the more they struggle with their impulses, the stronger is their violence.

THOSE of women of gallantry, are neither strong or lasting, but wear away, and grow languid, like those of men, by exercise. The moment we make no scruple to indulge every passion, our par-

52 *New* REFLEXIONS on
ticular inclination immediately
leaves us. When pleasure has
been made habitual to us, it
drives them away. The plea-
sures of the senses, always in-
croach upon the sensibility of
the heart; and whatever you take
from them, returns back to
those pleasures which tender-
ness administers.

BUT if you are desirous of
meeting with a great warmth
of imagination, with a soul so
fully employed, as to leave no
void; and a tender and melting
heart; address your selves to wo-
men of good sense. If you find
no happiness or tranquility, but
in the sweet union of hearts;
if your soul be struck with the
pleasure that arises from being
passionately beloved; and you
are

are desirous of enjoying all the delicacies of love; all its pure, its soft impatiencies and impulses; be persuaded that they are to be found only in women of a reserved character, and such as have a just deference for it.

BESIDES, are you insensible how necessary it is that the object of your love, should also be that of your esteem? How great a tranquility does this produce, in the commerce between two persons? The moment you are thoroughly persuaded that a person loves you; and that you clearly perceive, so as not to leave the least room for doubt, that 'tis to virtue only, that such a person sacrifices the desires of her heart;

54 *New REFLEXIONS on*
is not your mind at rest, with
respect to the integrity of eve-
ry other particular? *Montagne*
tells us, *that we are never*
displeased with a woman, for
refusing to give up her cha-
stity.

MEN are strangers to their
own interest, in their en-
deavours to engage the mind
and heart of those they love.
There is a pleasure, still more
affecting and lasting than the
tye of the senses, I mean the
union of hearts; that secret
propension of the soul, which
draws you towards the object
beloved; that pouring out of
the soul; that certainty, there
is a person in the world, who
would not wish to live, but for
your sake; and who would do
any

any thing, to save you a moment's uneasiness.

LOVE, says *Plato*, attempts the greatest things; it leads us into the paths of virtue, and won't indulge us in the least frailty. This is the characteristic by which true love may be known. Among the *Lacedæmonians*, whenever a man had violated his promise, they never punished him for it, but the woman who loved him. They imagined that she only, was guilty of all the faults of the person beloved. They were justly sensible, that the love I now mention, is the strongest basis on which virtue can be fixed. Every example that can be produced, confirms the truth of this assertion. How many lo-

56 *New* REFLEXIONS *on*

vers have desired to fight in presence of their mistresses, and have performed the most astonishing actions! This is the motive on which virtuous persons allow themselves to love. They know that in case they engage in a strict union with a man of merit, they shall be supported, and led as it were by the hand into the paths of virtue, by the most just, the most solid principles and precepts. 'Tis impossible for women to enjoy the sweet pleasures of friendship, among themselves. The tye is form'd from mutual want and necessity, not the heart; most of them are utter strangers to, and unworthy of that virtue.

THERE

THERE is a pleasure in perfect friendship, which vulgar spirits can never attain to. 'Tis impossible but women must be sensible to the impulses of their hearts. In what manner must we employ this natural principle of sensibility, and the necessity we have of loving, and being beloved? Men make their advantage of it; but nothing is so valuable, so lasting as this kind of love, when united to virtue. It gives a decency to the thoughts, the behaviour and the sentiments. * *Tasso* gives us a most finished pattern of delicacy in the person of *Olinda*; *this lover*, says he, *has great desires, little hopes, and nothing to ask for.* Such a love has no oc-

* *Brama assai, poco spera, nulla chiede.*

casion for foreign aid, and is alone its own reward.

THERE are few men but love in a vulgar manner. These have but one single object, and they prescribe to themselves certain limits in love, which they flatter themselves they shall arrive at; but, after they have gone the mysterious round, they stop at pleasure, and resign themselves up entirely to its embraces. I have always wondered, that we don't endeavour to carry the most delicious impulse, with which nature has inform'd us, to its utmost height. What we call a boundary in love, is trifling, and of little value. But a heart truly tender, is fired with a nobler ambition; that of raising its sentiments,

sentiments, and those of the object beloved, to the highest degree of delicacy; and to make them increase daily in tenderness, in strength, and fulness. But in our present behaviour, love dies away with desire, and disappears when there is no longer room for hope. They are utter strangers to the most melting circumstances. Tenderness in vulgar minds, enervates itself, and dies away. None but narrow souls find limits in love; but few men have any idea of such ties, and few women are worthy of them.

LOVE plays its part according to the dispositions it meets with; and assumes the character of those persons, in whose
breasts

60 *New* REFLEXIONS *on*

breasts it resides. As for such hearts as are susceptible of glory and pleasure; these being two affections that struggle together for superiority, love unites them in the most happy manner; it prepares and refines pleasures, in order to seat them in the most haughty souls; and makes a delicacy of heart and sentiments their object. It has the art to raise and ennoble them. It inspires them with such a loftiness of mind, as preserves them from the indignity into which sensuality would plunge them. It justifies them by example, deifies them by poetry, and in a word, acts its part so well, that we judge them worthy our esteem; at least excusable.

LOVE

LOVE finds it a more difficult task to subdue such haughty characters: Persons, whose hearts are susceptible of glory and reputation, endure the greatest torments in love-engagements; an image of slavery is ever inseparable from that passion. In women, tenderness prevails over glory and reputation. In those of a liberal education, and who have been inspired with principles and maxims, prejudices take the deepest root. But to remove such ideas as these; is not the work of a day. These women are seldom happy. Hurried away by love, and tormented with reflexions on glory and reputation *, 'tis impossible

* *Non bene convenient, &c.*

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for either of these impulses to subsist, but at the other's cost. It always has the ascendant over them, and these are generally the most amiable conquests. You perceive the mighty struggle and resistance between duty and tenderness in such persons. A lover enjoys the secret satisfaction, of knowing inwardly his vast power and influence. The conquest is greater and more complete; such women have more to lose, and you put them to a greater trial.

LOVE is never without a tincture of cruelty. The pleasures of the lover, arise only from the grief and anxiety of the woman beloved. Tears are the food of love.

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A circumstance that renders these characters still more amiable, is, that they are more to be relied upon. When once they have engaged themselves, 'tis for life, unless any ill usage they may meet with, should force them to dissolve the tie. They consider love as a duty, and have a due respect for its character; they are faithful and delicate, and in a word, are not wanting in one single particular. That impulse of glory which employs their whole soul, becomes subservient to love, by making them more tender, more warm and assiduous. An amiable lover, whose mind is susceptible of glory, studies only to make herself an object of esteem, and love heightens her perfections.

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fections. It must be confessed that women are more delicate than the other sex, in love-engagements. They only have the power of calling up an instantaneous passion, by a single word, or a bare glance. One unhappy circumstance in these haughty characters, is, that they are very absolute, and easily inflamed. These, as they are conscious of their own worth, do therefore require the greater homage.

SUCH characters as are of a melancholy and tender cast of mind, meet with numberless charms and delights in love, and inspire others with the same passion. There are some pleasures reserved only for tender and delicate souls. Those whose lives have been
one

one continual scene of love, know how delightfully the years went their sprightly round; and when once the passion dies, they themselves are no more. Love is the author of every good and every evil; it improves the well-disposed soul; for the love in question is a severe and delicate censor, and will not excuse the slightest error. Melancholy characters are by nature best suited to this passion. A person of an amorous complexion, is certainly of a pensive disposition; but love only is able to administer agreeable sorrows.

THOSE whose souls are turned to melancholy, are wholly taken up with one passion, and live only for the sake
of

66 *New* REFLEXIONS *on*

of the object beloved; entirely disengaged from every thing else, to love is the sole employment of their leisure. Though we devote all our hours to the person who is dear to us, yet we sure cannot think that ALL too much.

BUT to know the just value of this character, let us take a view of that which is opposite to it. Consider those women, who give into the fashionable liberties of the age; who devote themselves entirely to gaming, to pleasure and shows, and what not, in order to pass away the time that moves along so heavily. If they can manage matters so well, as to close the day without loving, is not so much gained over the pre-

prevailing inclination; nature allows each of us no more than a bare portion of attention and inclination; the moment we resign up our selves to outward objects, the prevailing impulse or passion loses its force: does not retirement give fresh strength and warmth to our desires?

THERE are certain pleasures, which are formed only for persons of an attentive and delicate cast. *Cupid* is a jealous God, and will not bear a rival. Most women consider love no otherwise than as a mere amusement; these give faintly into the passion, but are far from resigning themselves up to it; they are strangers to those deep meditations, which employ the whole
soul

68 *New REFLEXIONS on*
soul of a woman who loves
with tenderness.

ACCORDING to *Mademoiselle de Scudery*; merit is to be measured by the extent of the heart, and the genius a person has for loving; but if the merit of the women of the age, were to be measured by this standard, it would be found very light.

IN a word, those women whose fate it is to lead a life of intellectual sensation, find love more necessary to the life of the spirits, than food to that of the body. But 'tis impossible for us to meet with happiness in love, unless it be brought under proper regulations. When we give into it
without

without exposing either virtue or good manners, we enjoy uninterrupted happiness. Our meditations are deep, our joys pure and unfulled, our hopes sweetly-delusive; the imagination is agreeably filled, the mind strongly employed, and the heart affected. In love like this, pleasures are unmixed, and without the least alloy of sorrow; 'tis a kind of immensity of happiness, that annihilates all past misfortunes, and chafes them away. Love is to the soul, what light is to the eye; it banishes every uneasiness, in the same manner as light dispels the gloom. Madam * * * used to say, that those fine days which were made by the chearful influence of the sun, were for the vulgar only; but

70 *New* REFLECTIONS *on*

but that the presence of a beloved object, constituted the beautiful days of people of virtue. Those whom fate has designed for so blissful a life, live in the world, as though they inhabited it not; and if ever they have any commerce with it, 'tis only for a few moments. Nothing affects them but the impulses of nature; nothing can fill their souls but love.

THE spirit which arises from love, is warm and irradiating; 'tis the source of every charm, and every pleasure. Nothing can please the mind, that has not first made its progress thro' the heart. Those whose souls have been touched with love, can easily distinguish between that, and other kinds of pleasure.

Most pleasures, before they can be tasted, necessarily require the presence of the object. Musick, feasting, shows, and such like delights, must be present, in order to make such an impression as may invite the soul to them, and keep it fixed and attentive. Nature has formed us with a disposition to relish them; but then they are aliens, and arise from things that are foreign to us. But 'tis not so with love; this passion inhabits within us, and is a part of our very substance; 'tis not barely united to the object, for we enjoy it in its absence. That joy of the soul which flows from a certainty of being beloved; those tender and deep meditations, that sprightly, that melting emotion of the heart,

72 *N^o.* REFLECTIONS, &c.

heart, which arises at the bare idea and name of the person beloved; all these pleasures are within us, and are inseparable from our very sensation. When therefore your heart is passionately inflamed, and you yourself are sure of being beloved; love will be the chief pleasure of your life: thus you may be happy, from your passion only, and unite together felicity and innocence.

FINIS.